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TREACHEROUS INDIANS.

Treachery is a terrible sin. It is committing crime under the pretence of doing right. It implies falsehood and deception. The traitor betrays a trust. He allures to destroy. He is an enemy in the guise of a friend. God must hate treachery even as any man of honor hates it. But to the savage, war justifies treachery. It is a part of his military training. He becomes a good scout and a good spy if he can deceive and escape detection. He wants to destroy his enemy. He therefore lies to him, leads him into an ambush and assaults and murders him unawares. How dishonorable! How devilish! Yes. But in condemning this method of warfare, we ought not to commend that of civilized and Christian people too highly. The "spy," the "ambush" and various kinds of deception intended to lure enemies to destruction are still in vogue in *civilized* warfare. The savage has never learned the polite, genteel, honorable and Christian method of killing men. He has no gallows, no guillotine, no electric battery for this purpose. He to-day follows the customs of our ancestors and his eight hundred years ago. He cuts off the head, he mutilates the body. He exterminates the family of his foe if he can reach them. All white men are to him one tribe. They are to him as the McGregors were to the Colquehons of Scotland even later. His "honor," his "manhood," his reputation as a "warrior," are all advanced if he deceive and exterminate his foe and prove it by exhibiting his scalp. "Horrid!" Yes, it is horrid. But the Christian battlefield, where followers of Jesus Christ scatter each other's brains, bore ragged holes through each other's lungs, shatter each other's bones and tap each other's hearts to draw the life-blood, is hardly less so. Christian methods of killing in war may be more studied, more refined and cultivated, but it is killing still.

"Thou shalt not kill," "thou shalt do no murder," "put up your sword,"—surely these commands do not

have reference to the *method* so much as to the *fact* of killing. The killed hurry to judgment as they are. The killers wait, if they survive, for the judgment. How will a just God regard the two killings—the savage and the civilized? Will he punish the savage alone?

THE GENTILES TO RESCUE THE JEWS.

Mr. William E. Blackstone of Chicago has been in Boston, obtaining signatures to a petition to secure the good offices of the President and Secretary of State for an international conference in the interest of oppressed Jews and to give them a home in Palestine. It has been extensively signed by men of all professions. Nearly every newspaper editor in the city has signed for his paper. The latest news from Russia is that a protest received from the Mansion House, London, meeting exasperated the Czar and resulted in his decreeing further persecutions. Our Government is in better position to invite an international conference on this subject than any other. I should meet in 1893 or before at Chicago. Man has no right to usurp God's prerogative and punish a race for the sins of its ancestors. Russia is a nation made up of men. Its Czar is not a divine personage, nor invested by God with divine prerogatives. Let him hear and heed the cry of humanity outraged in his Siberian exiles, as well as his Jewish subjects. If he continues to withstand, when the nations unite to voice the moral convictions of mankind, there can be but one result. Some Elizabeth Frye ought to warn him of it. "Pride goeth before destruction and a haughty spirit before a fall." The kingdom will be taken from him. It may be God's way to overthrow the last and greatest of despots and to restore the Israelites, preserved as a race for this purpose, to their ancient home, till Jew and Gentile shall alike have part in the Kingdom of the Lord Jesus Christ.

—If a man strikes me in the face can I do otherwise than strike him back? No, if duelling is right. Yes, if Christ teaches truth. If a nation fires upon our flag can we arbitrate? Yes, if we think that a better way to seek justice and reparation than war. Yes, indeed, if both parties will consent.